

Religious Miscellany.

"SAY YE TO THE DAUGHTER OF ZION, BEHOLD, THY SALVATION COMETH."

No. 11.

CARLISLE, MARCH 28, 1823.

Vol. I.

EXPLORING TOUR.

(Concluded from page 151.)

Final interview with the chiefs.

June 17.—This morning I heard the result of the deliberations of the Mahaw Chiefs, which was as follows. Big Elk, the principal chief, spoke for the whole:

"Father,—Your propositions are all good, and for my benefit and that of my people. There is no reason why I should reject them. Father, the Americans are very kind, and have pity on us.—They often give me a knife, and powder, and tobacco, for which I do not trade nor give any skins. I am convinced that the Great Spirit has done more for the white man than he has for the red man. I think he is truly with the white man; and I sometimes think that the white man is the Great Spirit himself, and that there is no other; for every thing I use and wear, comes from the white man. He can do every thing. I sometimes think that what we call the Great Spirit, and our worship is a deception; for we gain nothing by it. Father, the white man is wise and great, but we are poor and ignorant. I am like a dog running over the prairie. You see how poor and miserable my people are. We have little to eat, and are almost naked. You offer to teach us and make us wise. It is all good. You see how poor our women are—how small their arms—they work hard. To see a plough with a horse on our prairie would look well; it would look as if we might live.

"But, Father, I doubt we could not learn. I think the Indian can never learn to live like the white man.

Should a family come and live with us as you propose, I fear for them, for some of my young men have no ears, (would not listen to Council.) I fear they would steal and run away, and I should be blamed. I fear war parties would come and cut them off with our children. The white people are so numerous, I fear they would come and kill all the game. What you tell us concerning buffaloe, elk and deer becoming scarce is true. They are almost gone. But there are a few left. My good father, have pity on me a few years, and let me follow the buffaloe. My children will want you to instruct them when I am old or dead. They will have no game. Come and teach them.

I stated to him that the family of missionaries would not be permitted to hunt the buffaloe, and that we did not wish to prevent him nor his people from hunting as long as there was game; but to teach them how they might live when game was gone. I observed that it was necessary that their children should be taught when young, that they might provide for themselves when game was no more, and for their parents when old. He then told me he was satisfied (his fears were removed,) and what I said concerning instructing their children when young, was a new idea, one he had never thought of before. He said it was an important idea, and he would consider on it.—After about half an hour's deliberation and conversation with his people, he said "if you establish a school in a safe place near the fort, I may send some scholars, and many of my people will send." He assured me of his friendship to the whites, and that his nation

had never injured them; that he always desired to live in peace with them, & should such a family come into the country as I proposed, it would afford him pleasure to do them good.

Arrival at the Grand Pawnee Village.

June 18.—After riding about 30 miles through the bottom of the loup fork of Platt, and swimming two creeks, we arrived at the grand Pawnee village about 5 o'clock. Many ran out to meet us. They welcomed us to their village, and testified as much joy as if their children or friends, after a long absence, had returned. Numerous feasts were immediately prepared, and we invited to partake. I found their customs and manner of cooking the same as among the Mahaw tribe. On entering the village I was invited to the lodge of *Sara Terhish*, or bad chief. He was at Washington last winter, and has the greatest influence with the nation, though his brother *Long Hair* claims the superiority, and formerly ruled them at his pleasure. My host, on learning that I wished to hold a talk with the principal men of the nation, and understanding something of my object, requested me to explain fully my object to him, and assured me he would lay it before the council of his nation. After a little reflection, knowing him to be the most intelligent man in his tribe, and the most friendly to the Americans, I made to him a full statement of the object and wishes of the Society. I did the same to several other chiefs; and to *Esh-ka-la-pa*, the chief of the Pawnee republics.

Visit of the Pawnee Loups.

June 19.—While the chiefs of the grand Pawnees and Pawnee Republics were in council, deliberating upon the propositions which I had made, I rode to the village of the Pawnee Loups, and held a council with them. *Tare-ke-to-wa-hoo*, one of the chiefs

who visited Washington, is the man of the most influence. He immediately recognized me, and told me he heard me preach at St. Louis. He is a very polite and intelligent man, about 30 years of age. His father is the principal chief; but never does any thing without consulting his son, whose advice he follows. After the chiefs had deliberated about two hours, they returned me the following reply, through the young chief.

"*Brother*—I saw you at St. Louis, and heard your talk. I saw many good men when I was in the States. Some of them talked of coming to see us. I thought they would not come, the distance is so great. You have come, and my heart is glad. I now think that I and my people shall not always be ignorant and miserable, and that we shall no more want knives when my people learn to make them. When I first went into the States I saw so many white men who had a different smell from the red men, different customs, and different food, that I was sick. I soon became accustomed to them, and love them. I shall never forget their kindness. I wish to become more acquainted with them. If you establish a school, and any of the other nations send we will send some children; and when our people understand it they will send many. We would be glad to have the Society place a school near our village. We would protect it when we are at home; but we are absent many moons hunting buffaloe. We fear that the Seux would kill them and our children. We think it would be safe near the fort and trading house."

Return to the Grand Pawnee Village.

After much more conversation with the young chief, which resulted in the same answer in substance, I returned to the grand Pawnee Village. I soon learned that the Chief

had faithfully communicated the objects of the society to the Council: and that the chiefs and old men had been deliberating most of the day. Towards evening the chief informed me he was ready to give me the answer of the head man of his nation. He then addressed me as follows:

Brother.—We thank our white brothers for their kindness. We believe the great Father of life has placed the white men near himself, and the red men far behind. The white men are great & wise before us because the Father of light hath made them so. He has made the white men to be white, and the red men to be red. The white man is as the Great Spirit made him, so is the red man. The white man has one medicine,* the red man has another. We believe the Father of life intended the white man should be wise, and read, and write, make guns, axes, and knives; and intended the red man should be ignorant and follow the buffaloe. He has made us equal in some things; but we are poor and miserable when compared with the white men. Why should we throw away the medicine which the Father of life has given us, and take that of the white man. We fear he would be angry, and send pestilence and destroy us.

Brother.—I will now give you my own opinion, I think it would be a good thing for our children, to learn to make axes, hoes, and guns, and cloth, and to learn to cultivate the earth, and to read and write, if it was not medicine. I am afraid the great father of life would be angry, if we should throw away our medicine. After what I have seen of the Americans in the states, and the kindness

they have showed me, I shall always have respect & love them. I love two roads—the one from the tradinghouse to our village, in which the Americans bring us goods; the other is from our village to where we get buffaloe and horses.”

I tried in vain to convince him that learning to read and write was not medicine.

I asked the chief of the Pawnee republics what he thought of the subject, and whether he thought any of his people would send to school. He informed me he thought it impossible for an Indian to learn like a white man, but that he should have no objection to try. He said “should I send my children to school all my people would. I may send one at first.”

The distance from the garrison to the Mahaw village, is about 75 miles West, 35° N. From the Fort to the Otta village is about 25 miles West 30° S. on the south side of the river Platt.

The condition of the Otta and Mahaw tribes is much more wretched than that of the Pawnees.—They have been reduced in numbers and discouraged by repeated wars. There is a great scarcity of game in the country where they live; and when they go from two to three hundred miles west for buffaloe, they meet with more powerful tribes, on whose faith and promises they cannot rely. They raise some corn, but not half sufficient to support them. The consequence is, that when they are prohibited from hunting by their more powerful neighbors, or when they do not succeed in finding game, they are reduced almost to a state of starvation, as was the case when I visited them. They often subsist, for months, on roots which they dig from the earth, with very little meat which they occasionally obtain from the chase. They are very fond of ardent spirits, and possess nothing they will not give in exchange for it. They

*The Indian term for medicine is used to signify any particular manner of life, religious ceremonies & worship, any thing strange or unusual, every thing above their comprehension, and every thing administered to the sick.

have a large number of horses, and never travel far from their village on foot. They feel themselves inferior in numbers to the surrounding tribes, and are dishearted, and sunk down into inactivity and idleness.

The Pawnees are more industrious and enterprising, are better supplied with provisions, and have more national pride than the other tribes around them. They are also much more superstitious. Every family possesses a number of horses & mules, and some an hundred or more. These animals, to prevent their being stolen, are carefully guarded through the day, and at night, are put into an enclosure within a few feet of their owners' lodge. The Pawnees raise but very few horses. They supply themselves, either by stealing from the Spaniards, or by purchasing from the Indian tribes on the borders of the Spanish territory.—The men generally take care of their horses thro' the season in which the women are raising corn. At other seasons, and when travelling, the care of them devolves upon the women. The population of the Pawnee tribe is generally estimated at 10,000 souls. The estimate, I apprehend, is too great by at least 1000. Few old persons are to be found in either of the villages; but the children and youth are numerous. The only domestic animals they have are horses, mules and dogs.

THE RETROSPECT.

We make the following extract from the *Retrospect*, a little work written by a lieutenant in the Royal Navy, and reprinted in Boston for the use of missions.

"A. B. was a seaman belonging to my last ship, the C——. He was what the thoughtless part of the crew called a jovial good fellow; i. e. he was ever ready to take the lead in drunkenness, swearing, filthy conver-

sation, lewd songs and lewder practices. Religion, and religious characters were of course objects of his contempt. With astonishment he had seen some of his old companions in vice become new creatures; and there were seasons wherein he would listen at a distance to what was passing among the serious men in the wing—seasons, wherein his conscience smote and condemned him for the life he led. But he loved sin, and was determined to silence that conscience.—He therefore not only did evil himself, but seemed to take pleasure in others who did the same. In this spirit about two days before his death he went to one of his most profligate and favorite companions, and prefacing what he had to advance with a volley of oaths, said, "H. you know Mr. *** tells us there is a broad road and a narrow one, and you, you old ———, and I are in the broad one?" This was uttered with all that bravo and apparent glorying in iniquity which is peculiar to fools, who make a mock at sin.

The second or third night after this awful declaration, I was ordered on service, with some other officers of the fleet, to reconnoitre the enemy's coast, &c.; on which occasion A. B. formed one of the crew of my boat. A full moon and clear sky enabled the troops on shore to observe our approach, and secret themselves behind the rocks, until we were within pistol shot of their concealment, when they opened a shower of musquetry on us from a quarter we least expected, and from which we could neither defend ourselves nor fly, for a considerable time. At length, when our bustle had a little subsided, and we had retired somewhat further off, I enquired whether any had received injury, and to my surprise and joy I heard nineteen out of twenty answer in the affirmative. But poor A. B. whose station was the farthest from me, made no reply. I saw he had

let go his oar, and was leaning against the boat's side; I went to him, and expressed my hope that he was not much hurt; he returned no answer. His eyes were closed; and on examination, I found his heart had ceased to perform its wonted office. For a ball had passed directly through his brain, and, as it were, in an instant had dismissed the spirit, to give an account of all the things done in the body!"

The following letter was written by a person on a whaling voyage in the South Sea, to the Rev. N. W. Williams of Beverly, dated Feb 1822. A previous letter from the same source contains many interesting particulars. It refers to the anxiety manifested by three young sailors for the salvation of their souls; (two of whom, we learn from the letter below, have been "released from the law of sin and death, thro' faith in the Lord Jesus:") and also thanking the managers of the Boston Bible Society and the New-England *Tract Society*, for the gratuitous distribution of Bibles and *Tracts* among those on board the ship (Beverly of Boston.) It urges the importance of perseverance in such distinguished acts of charity:—and recommends, that Mariner's Churches be established in every Port.

"Dear Brother—I thank you for your kindness in sending me so many books. One of our seamen told me, that when he read the *Guardian*, it drew tears from his eyes. If you knew what blessed effects the books have had on board this ship you would not think it strange that we express our thanks for them, and to the societies which publish them.

"Since writing the letter, Dec. 26, two of the young men, then anxious, have been released from the law of sin and death, through faith in the Lord Jesus. They do not appear to be so much elevated as some you may have seen, but they have an energy of heart, which lifts them above the things of the world. They are very attentive to the Bible, and endeavor to wear the armor of the gospel, and stand before their enemies. We take a little time in the evening, or in the night, to converse on the things of the kingdom. Oh! how pleasant is an hour spent on the mighty deep, in pious conversation! Verily, God is every where present. I believe the Lord has given us favor in the eyes of the seamen.—We have no slurs thrown upon us, except by one or two young men. To them we endeavor to be faithful. Profane language is going quite out of fashion with us. There seems to be a measure of solemnity upon the minds of all on board. Oh how deep are the counsels of God! his ways are past finding out, and his footsteps are not known. In our meditations, we find comfort from Creation and Providence. The starry heavens shew forth his praise; and in the element beneath us we behold the wonderful works of God. Even the finny tribe we are taking, teach us lessons of wisdom. We have noticed, that always when they are seized with the pains of death, they turn their heads to the sun, and seem to yield up themselves with reverence to Him who made them. This has excited the wonder of some infidel minds, while we have endeavored to make some useful comments upon it.

Oh how pleasant it is to see these young men taking an active part in our holy religion! But our situation is very different from being in the bosom of the church; wherefore we solicit a continuance of your prayers for us, that we may be enabled to stand

fast and show that there is a reality in the religion of Christ."

THE TWO GREEK YOUTH.

The two Greek youth, recently arrived at Salem, in the brig *America*, Capt. Dewing, from Malta, having excited considerable interest, it may be gratifying to the public to be informed more particularly concerning them, and the object which they have in view in coming to this country. They were found at Malta by the American Missionaries, and through their influence have been sent to this country by their relations with a view to an education at the Foreign Mission School, in Cornwall, Conn.

The eldest, Photius Kavasales is an orphan boy, 15 years of age, whose father, mother, four brothers and two sisters, were swept off by the plague in Smyrna in the year 1814. Photius was left destitute and was put into the Hospital, where he remained two or three years, and suffered much, it is said, from sickness, and for want of proper attentions. He has one brother left, who is now in the Morea, and an officer in the Grecian army. Having an uncle living in Malta, he was sent thither about four years ago, and by consent of this uncle, he is now brought to America.

The other lad, whose name is Anastasius Karabelles, is 11 years of age, and a son of the Greek Priest, at present officiating in the Greek church at Malta. He was born at Zante and was brought to Malta by his father, when he was but four years of age.

They both read in Modern Greek, and Italian and converse also in Maltese; and have brought with them books in each of these languages. Those who have had most opportunities of seeing them since their arrival speak highly of their capacity, and of their uncommonly respectful and decent behavior. It is expected they

will reside in Salem a few months, with a view to acquire some knowledge of the English language, and to pursue some other studies, preparatory to their entering the institution at Cornwall. They are committed to the care of the Rev. Mr. Cornelius, and have by him been placed in the school of the able instructor, Mr. Hallock. It may be proper to add, that their only dependence for support is upon the charity of the public—It is hoped a generous sympathy will be felt for them, not only upon their own account, but on account of their oppressed and bleeding nation.—

[*Salem Observer.*]

ACCOUNT OF AFRICANER.

This celebrated man is a Hottentot of South Africa. He was for some time in the service of a boor, or Dutch farmer, within the colony of the Cape of Good Hope, and was frequently employed in attending to his cattle at a distance from home. The boor instructed him and his sons in the use of fire-arms, and sent them out to rob for him on plundering expeditions against the defenceless natives of the interior. At length the bushmen robbed a farmer in the neighborhood, of cattle; and Africaner's master, who held a subordinate military command, ordered him and his sons to pursue them. They refused to obey, and the master proceeded to flog one of the sons. A contest ensued, in which the master, his wife, and child, was killed. Africaner fled over the Great River, to North Namaqua land, and became an independent plunderer. His sons made an incursion upon the colony, murdered a boor and a bastard Hottentot, and took away many cattle.

When the missionaries of the London society settled in that region, Africaner came with his family, and took up his residence near them. For

some time, he behaved peaceably; but was afterward the cause of ruin to the whole settlement.

The robber's sons dared not visit Cape Town themselves, fearing they should be apprehended for murder. They hired a Hottentot to take oxen thither for them, and purchase a waggon. In the colony, the oxen were taken from him by a boor to whom he was in debt, and he returned without them. The sons of Africaner murdered him, to avenge their loss. This occasioned a war, in which the friends of the murdered man implored assistance from Namaquas, residing at the missionary station and received it. Africaner was incensed, and threatened destruction to the settlement. He made an attack upon it, carried off their cattle and other property, and caused the dispersion of the missionaries and their people. Another settlement also was broken up, in consequence of this event, and of the threats of the robber to attack them also.

Thus this man of blood and rapine had become the terror of the country. He lived by plunder, and scrupled not to adopt any means to secure his prey. The lives of men were in his view indifferent as the lives of beasts, and murder had become his familiar practice. His hand was against the natives, the boors, the government, and the servants of Christ. Men, desperate in wickedness like himself, resorted to him; and his clan became powerful. He had one special mortal enemy, Berend, a Griqua captain. On one occasion they and their followers fought against each other five days in succession.

When Mr. Campbell was in Africa, in 1813, inspecting the missionary stations, he sent Africaner a few presents with a conciliatory letter. For a long time, no one was daring enough to convey them. At length they reached him; and soon after Mr. Albrecht took his life in his hand, and

paid the ferocious chief a visit. The tiger was softened, and concluded peace with the missionaries. He even requested that one of them should come and reside with him. Mr. Ebner went, and the Spirit of God went with him. He witnessed very remarkable displays of divine grace among the robber's people, and ere long baptized two of his sons. The stout heart of Africaner himself was subdued, and he sat at the feet of Christ. Said he, "I am glad that I am delivered. I have long enough been the horse of the devil, who employed me in his service; but now I am free from his bondage. Jesus has delivered me. Him will I serve; and with him will I abide." His krall became a missionary station, and is called Jerusalem. Five years ago, forty had been baptized, and four hundred attended public worship.

Berend had been converted a few years before his enemy. Mr. Campbell in his second visit, had the satisfaction of meeting them both, worshipping under the same tent, and receiving the glad tidings of the gospel with much feeling. *Berend engaged in prayer, and Africaner knelt at his side.* They are, says Mr. C. "both judicious, excellent christians. They are now kings, fathers, and priests, in their domestic connexions. They instruct their families, preside among the people in the absence of the missionaries, and breathe nothing but peace on earth and good will to men."

We should be glad to know what infidelity can say to instances like these; and how opposers of missions can dispose of them, consistently with their scheme. The facts are beyond dispute; and to us they are an evident fulfilment of divine predictions. "*The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the falling together, and a little child shall lead them.*"

METHODIST MISSIONS—S. AFRICA.

Extract of a Letter from Mr. William Shaw, dated Salem, Albany, July 12, 1822.

I believe I mentioned in my last, that appearances indicated a revival of religion. Happily, these appearances were not delusive. We have not only a large attendance upon divine ordinances, but an extraordinary effect, especially during the first quarter of the year, has attended the preaching of the word. Many have been truly converted to God, both young persons and some more advanced in life; and, in some cases, the change has been so evident, and yet so unexpected, as to make me think I shall never doubt again in offering the Gospel to similar characters.

The means which have been particularly instrumental in the hands of God, in effecting the good we have witnessed, are, a regular and steady attention to our usual means of grace, preaching, prayer-meetings, class-meetings, &c. and a systematic and weekly distribution of tracts and other books. This has been highly beneficial. The painful dispensation of Providence, whereby the last two harvests have entirely failed throughout this colony, by blight, have been sanctified. Want of bread has humbled many hearts, and disposed them to listen to the consolations of the Gospel. How merciful, how wise, is our heavenly Father! He afflicts, he corrects the body, "that the spirit may be saved in the day of the Lord Jesus."

Our English congregation at Graham's Town, continues to be large and attentive, considering how incommodious the place is, in which we preach. We expect very soon to occupy our new chapel at this place, which we have every reason to believe will be well filled. We shall certainly not have it in our power to ac-

commodate the numerous applicants for pews. As it respects the Hottentot congregation at Graham's Town, it is as full of promise as those on any of our stations in South Africa. It has continued to improve in number and regularity for some time past, although my opportunities of attending to it have necessarily been few and interrupted. I have, at length, the satisfaction of reporting to you, that I have formed a Society among them; the present number of its members is ten; it might have been much greater, but the same reason which induced me to delay forming the Society among them, has led me to be very careful whom I admit into it, now that it is formed. I have, however, great confidence in those already received, that they will be steady to their profession. They speak in a most gratifying manner of their views and feelings, in reference to the great affairs of eternity. You would be highly pleased could you hear the sweet harmony with which the congregation sing hymns of praise to the Saviour, and see the eager attention with which they hear the word.

From the Southern Intelligencer.

LETTER FROM AN INDIAN.

Copy of a letter to a gentleman of this City, dated Creek path, Cherokee Nation, Jan. 23d, 1823.

Dear Sir—I think myself under an obligation to write. I would certainly be guilty of the basest ingratitude, were I not to express the feelings of my heart, for the distinguished favor which you conferred on me, and my brethren. Heaven grant you prosperity, a long life of usefulness, and many happy days, regulated by the Religion of Christ, and blessed with Christian philanthropy. It is more blessed—said our Lord and Saviour Jesus Christ—it is more blessed to

give, than to receive. For there is more virtue in giving than in receiving. How happy must then those be, who freely give to the poor, when actuated by principles of the gospel. Highest happiness consists in highest virtue. We are contented and happy in proportion to the degree of benevolence we possess. Surely then, Christians may strive to attain that height of humanity, which ensures the approbation of God and conscience. For happiness sake, many may be actuated to enter the list of missionaries, and go to the remotest parts of the earth, expose their heads to the winds of the Northern climates; or to the piercing rays of the vertical sun—many a wealthy Christian for virtue sake, may be induced to deny himself of the luxuries naturally attending his situation—many for benevolence sake, have hazarded their precious lives—many a Worcester, many a Martyn, many a Brainerd, have fallen where God and humanity called them—have perished at the altar of duty. Why may not they—when even the men of the world have for the sake of ambition and worldly glory traversed the world, carried death and misery wherever they went—prostrated nations and kingdoms, and worked prodigies of iniquity? So far, then as the religion of Christ and humanity transcends in worth, the ambition of the world, and the indulgence of passions—so far ought the followers and lovers of the one to exceed in diligence the devotees of the other. It has been a melancholy fact, the truth of which we cannot resist, nor should we wish to evade, that the children of this world have been wiser in their generation than the children of God. It is high time that all the professors of religion arise from their spiritual stupor and shew to the world the nature of their holy vocation, and the worth of what they profess. The lethargy of Christians will not advance the work of God, enlarge the bounds

of benevolence, nor increase its adherents. Unremitted exertions are indispensably necessary to the furtherance of the gospel among the gentiles. Many more missionaries must be sent, and many more persons must engage to support them, before the gospel can be preached among all the nations of the earth.

It is however a pleasing thought, that Christians of all denominations are coming to their duty; begin to consider the wants of the destitute. The feelings of all people, particularly professors of religion in regard to missions, have changed greatly of late—a new presage of future good and the approbation of heaven.

I have written more on the above subject than I intended to have done; you will therefore forgive the prolixity. We write as our hearts dictate. I hope I feel the subject, in some measure at least.—Your present (Dwight's Theology) I value much. I can now have the opportunity of pursuing the study of *Divinity*. I think myself under great obligation to the people of Charleston, for the valuable books they gave me, as marks of their affection and benevolence. The Lord reward you all, and make you blessings to many who are now in darkness.

My health is improving. I have rode considerably in the nation since my arrival; have visited most of the missionary stations. My respects to your family. A letter from you would be very acceptable.

Yours with much respect
and affection.

ELIAS BOUDINOT.

From the North American Review.

Missouri River.—We now see the Missouri stretching far to the north and west, not a tributary, but in itself a principal and mighty river; not of a secondary or doubtful magnitude, but beyond doubt the largest river of

the known world. The Platte, the Arkansa, and other tributaries of this prodigious stream, would in the old continent be rivers of the first rate magnitude. These, with the Ohio and other eastern branches, draw off the waters of a tract of country now familiarly designated as the 'valley of the Mississippi.' Two years accustomed to associate with the term valley the idea of "a low ground between hills," in which a few shepherds might feed their flocks, or a few tenements might find shelter from the wind and storm, this name, first applied to the country of the Mississippi, we believe, by Volney, sounds singularly large. Here is a valley, in whose fertile shades there repose more inhabitants than the United States contained at the beginning of the revolution. A valley, over which two thirds of the continent of Europe might be spread out, and hardly suffice to cover it.

We have spoken of the Missouri as the largest river known on the face of the globe. We shall be understood of course as including that part of the Mississippi, which is below its confluence, and of which the Missouri is undoubtedly the true continuation. According to the best authorities, the Missouri brings into the common channels four times as much water as the Mississippi, it is at least twice as long, and some of its principal branches are even longer than the last named stream.—The length of this majestic river from its remote sources in the Rocky mountains, to its outlet into the Gulf of Mexico, is between four and five thousand miles. During three thousand miles of this course its apparent size is hardly diminished, and even at Mandan villages Mr. Brackenridge informs us, that its full channel appeared to him not less broad or majestic than that of the Mississippi at New Orleans. Still higher up, it receives tributary branches, which might compare with

the Danube or Indus in magnitude. We know of no other river which draws such an extent of country or connects together climates so remote and dissimilar. The Amazon, formerly accounted the chief of streams, hardly exceeds three quarters of the length of the Missouri. The Macquarrie of New-Holland, which from its size and distance from the sea in the direction of its course, was a few years since imagined to exceed all other rivers in extent, has since been "ridden down into bogs and morasses." There remains but one stream which, for the palm of superiority, may hereafter come into competition with the Missouri, and this is the Niger.

SABBATH SCHOOL ANECDOTE.

I was called upon to visit a Sunday School girl, dying in the firm faith of Jesus Christ, at the age of about 12 years; she lay with all the composure of an aged christian, but also willing to stop if it were the will of her God. Pointing her widowed mother to her only refuge, for comfort in this world, and reminding her how good God had been to her, when she felt that death was near, she said, "Mother, do let me be buried between the Meeting and the Sunday School, for, it was in those two places I have learned the love of my Saviour. Her father was a West India captain, of the high church; his ship and he was with it foundered at sea, & was lost; the widow and family were thus reduced to distress, the children sent to the Sunday School, the grace of God reaches the heart of the little daughter, she influences the mother to attend to religion, and now she is a regular member of church, and the other children are trained up in the nurture and admonition of the Lord; thus, a family are hurled from the high pinnacle of respectability into the lap

of a Sunday School, as the mysterious way to a throne in heaven.

"God moves in a mysterious way,
His wonders to perform,
He plants his footsteps in the sea,
And rides upon the storm." G.

CARLISLE, MARCH 28.

Several circumstances, which could not be surmounted, prevented our paper of to day being forwarded by the several mails as early as usual. It is to be hoped a like occurrence will not take place.

TRACTS.

These silent auxiliaries of the scriptures, are duly appreciated by the most pious and zealous christians of the present day. They are heralds of glad tidings to many a poor and ignorant person, whose feeble comprehension is unable to fully understand more deep and philosophically treated subjects. In England, the greatest exertions are made for supplying the poor and destitute with tracts: a vast revenue is collected to its support; and as will be seen by our summary page 137 a vast number of these are put in circulation. There are many zealous and able supporters to such institutions in America also. And we see but few, who give striking evidence of christianity, but that read their contents with attention. We have been told lately of a person, who is now in the meridian of life, who can remember the effects the reading of a tract had upon his mind while a youth, and who esteems them as containing, generally the simplicity or rather the pure

milk of the gospel. Were we, however to judge from the manner in which the affairs of the little society in this place is conducted, we would be persuaded to ridicule the institution as useless and not worthy of looking after! We look forward to the time, with anxiety when as great zeal will be manifested by its members, as is by the frequenters of the haunts of dissipation and vice, to their favorite amusements and impieties.

The Revival which we noticed some weeks back as having commenced in the Methodist church of this place, is still progressing with pleasing rapidity. Many young men have been made subjects of divine grace, & compelled to submit as willing and obedient subjects in the day of His power, who were formerly strenuously opposed to religion. We have reason to rejoice on viewing what the Lord has done for the people of Carlisle. Yet let the churches adopt the language of those in Boston, "brethren, pray for us." Want of information prevents us from giving particulars: we look for communications from those who have witnessed its progress.

A NEW WORK.

A Pamphlet has just been printed and will be ready for delivery on Monday next, from this office, entitled the "Arcanum of Matrimonial Felicity," &c., by James Starret.

We would not presume to become critics, or point out the merits or demerits of the performance; but the subject itself is all important; especially to those who have determined to live in a state of celibacy; and thereby shut themselves out from the *benefits* flowing from the married state. Such we would invite, in the language of our author—to

'Read this ye batchelors, & ye maidens fair.'

And we doubt not but their prejudice will vanish, and they be induced to look on this ceremony as possessing intrinsic advantages. It is probable an extract will be given from it in our next, in order to give a better view of the character of the work.

[FOR THE MISCELLANY.]

MR. FLEMING:—It must certainly afford pleasure to every one that takes any interest in the moral improvement of his fellow creatures to find that in many places where the public institutions of religion are not enjoyed, Sabbath schools have been formed, and are exercising a beneficial influence upon the minds of the young and ignorant. In Landisburg, Perry county, where there is no place of public worship nor organized church belonging to any denomination of christians, a few benevolent and pious ladies have for some time past conducted a Sabbath school with considerable prospect of present and ultimate advantage. From the following facts with which the author of this communication became incidentally acquainted, a tolerably correct idea of the situation of the school may be formed. There have been entered upon the school-list the names of 154 children. About 60 of these attend

regularly every Sabbath, and some from a distance of several miles when the weather will permit. There have been recited by 97 scholars *Seventeen thousand, three hundred and eighty-eight* verses of scripture in six months, together with *Seven hundred and eighteen* pages of catechism, and *six* hymns. One of the boys in that time committed and recited *Twenty-three hundred and forty-five* verses of scripture and *fifteen and a half* pages of catechism. The school is conducted with great spirit and perseverance by the ladies; but they have reason to lament the want of teachers. It is sincerely to be hoped that others, animated by their benevolent example will unite with them, and, partaking of their zeal and perseverance contribute to render the school yet more prosperous. Of what incalculable benefit may be the careful and judicious improvement of the morals of these children; but of how much greater and more incalculable advantage the salvation of their souls! The above is forwarded to you for publication in your Miscellany, as a testimony of the sincere pleasure which a knowledge of the prosperity of this school has afforded to

A STRANGER.

For the Miscellany.

AN ADDRESS TO YOUNG PERSONS WHO
HAVE LATELY MADE A PROFESSION
OF RELIGION.

(Continued from page 156.)

3. *A habitual and constant sense of the Divine presence*, is necessary to the promotion of a character of fervent piety and persevering virtue. Intelligence, as causes our minds to revert habitually to the contemplation of his being and perfections, prompts us to adore his character, and regard him as the infallible witness of our actions, the unerring Judge of our lives, and

the beneficent rewarder of his penitent children. The presence of God is a truth which directly urges to the most strenuous efforts in his service, as it brings a regard to his approbation home to the heart. The presence of men, especially worthy men, is always a powerful stimulus to such exertions, as promise to obtain their approbation. Hence it has ever been one of the most effectual acts of oratory, to make those present in imagination, who are not so in reality. Every man feels the force of the appeal made by Demosthenes to the departed spirits of those who fell in the battles of Salamis, Marathon and Platœa, as though they were present, and interested in the measures to be adopted by the concourse of citizens, whom he was addressing. Political orators have ever with great judgment and irresistible effect, represented their country as beholding in person the bravery and fidelity of her servants. A memorable representation of this kind, and one which has seldom been equalled in its moral sublimity, was the last telegraphic signal of *Nelson*, "England expects every man to do his duty." Another of this kind though not so moral but equally striking and irresistible, were the last words of *Lawrence*; "Don't give up the ship." Great and forcible as these considerations have ever proved themselves to be, how insignificant do they seem when compared with the presence of the Blessed and only Potentate, the King of kings and Lord of lords? How faint on the ear sound the applauses of grateful Senators, and the congregations of admiring multitudes, if the mind once reverts to the sentence, "Well done good and faithful servant enter into the joys of thy Lord;" to be pronounced by that voice which spoke the universe into being? Here is no need of the imagination. The all pervading energy of God is ever present. When in circumstances of distress or

depression, of temptation or persecution, or want, the thought of a present and Almighty Friend, is accompanied with divine consolation. What can injure us, if God is on our side? If once well assured of this, all our anxieties and apprehensions may be dismissed forever. Whatever of evil infinite Wisdom may see fit that we should suffer, will be transient in its nature, and succeeded by never fading honors, and joys that have no end.

4. It is of great importance, that you enter upon a christian course with a proper feeling of dependance on God. He who feels that God is the immediate source of all his strength, and must be the giver of all his success, will be encouraged to attempt and execute larger plans of usefulness, than if he regarded his own ability merely. When he contemplates his single unassisted powers, he sees little, except lamentable depravity; but when he looks upward to the ark of his strength, he is at once invigorated, and is comforted with the reflection, that his deficiencies can be supplied, in a thousand unknown ways, from the inexhaustible fulness of his Maker. Thus his own labors may be of incalculably more value to himself and mankind, than could otherwise be rationally conceived. Nothing tends so powerfully to make men contented with their condition, as a firm persuasion, that all the good or evil which they experience, is allotted to them by the great and glorious Governor of the universe. In all their trials, and bereavements, they see his hand; in all their blessings, they regard him as the beneficent author: and when they contemplate futurity, it is with ineffable complacency that they commit all to his disposal. How necessary to the enjoyment of life is contentment I need not say. Contentment rendered habitual, will be accompanied by that cheerful submission to the Providence of God,

which is at the same time, one of the strongest proofs, and one of the most blessed effects, of virtual goodness. It causes him who is the subject of it, to reflect with holy exultation, that he has obtained the friendship of the only being, whose displeasure is a just reason for serious and permanent alarm. Nor are these all the blessed effects which result from such a sense of dependence as has been described. It is the readiest and most effectual preservative against discouragement and dejection. It teaches what is otherwise almost impossible to be learned, a thorough disregard for human opinions when they clash with the divine authority: and it prepares men either for acting or for suffering, as may be most for the glory of God.

(To be continued.)

A revival of religion has lately commenced in Boston. "This City," says a gentleman well acquainted with the place, "is the most interesting place for a revival of religion I had ever visited:" because it would be the means of dispersing the spirit of antinomianism which was so prevalent: and also rejoice the hearts of those devoted christians, who have long looked for the set time to favor Zion to come. Several letters, since its commencement have been published in different papers; we select the one which follows, as being the most descriptive of what is going on.

"Andover, Feb. 23, 1823.

"Dear Brother—If you have not already heard, I will tell you news that will gladden your heart.—Boston, where Christians have so long slept, and error triumphed, Boston is witnessing a glorious display of divine power and grace. About eight

weeks since, our hearts were animated with hearing that Christians in that city were awake, and sinners in Zion trembling. Sixty anxious souls attended the first inquiry meeting. The last intelligence states, that it has spread into all the orthodox churches, that two hundred sometimes attend the inquiry meetings, and that Mr. Dwight stated last Thursday morning, that the prospect was more promising than ever. They constantly repeat the cry, "brethren, pray for us." About the first of January, a pious and promising youth of the Academy in this town was suddenly called into eternity. The voice of Divine providence was not in vain—as by a simultaneous shock, almost every heart seemed at first affected—deeper solemnity was seldom ever witnessed. Thirty were previously ours; of eighty, some reckon thirty, others only twenty, that give satisfactory evidence of being born again. It is now vacation with them. Several others in this place are hopefully subjects of the work.

A few weeks since I had an opportunity of visiting Westborough, where I taught school last winter. The conference meetings that were adopted a little before I closed my school, were attended with very happy results. Twelve of my scholars indulge a hope—some of them the most engaged Christians I ever saw—many others very anxious.—They reckon about eighty, who have a hope. Some of the most violent opposers are brought in, and the mouth of opposition completely shut. Christians are constant and fervent in their prayers, and laboring with united efforts for the salvation of souls. The work appeared gradually and happily advancing. In Shrewsbury, an adjacent town, the work has recently commenced; forty were reckoned among the converts, and the work is going on with power. You will rejoice to hear that God is thus magnifying his

grace, and building up the church. You cannot forget to pray that the work may continue,—not till it has embraced all in these several places; but till it has spread through New-England, and to the remotest corners of the world.”

In addition to the preceding particulars, we find the following remarks in other letters from Boston:

“*The whole aspect of things seems new.*—The strong holds of the enemy are beginning evidently to be shaken; the tokens for good are various and almost innumerable; and every thing seems preparing for a great work. In the old South Church appearances are encouraging. Mr. Wisner is greatly encouraged by his prospects.

“Mr. Dwight meets his Bible class once a fortnight. It numbers considerably more than 203, and is composed of youth from several congregations. Mr. Wisner has also a Bible class, and so has Mr. Wayland, a Baptist clergyman, and Mr. Fay, of Charleston.”

From a member of one of the Baptist churches in Boston.—“The Lord is with the Pedobaptists in this city. There are about three hundred inquirers and sixty converts; meetings are held every night and almost every day in the week. The Baptists begin to awake, and there are some anxious inquirers among us. The brethren begin to take down their long neglected harps, and tune them anew to the Lord. There has been great searching of hearts, and some backsliders are reclaimed, for which we ought to thank God, and take courage. We have, as a church, for a long time been too cold and neglectful of our duty; but we have reason to believe that the Sun of Righteousness is rising upon us, with healing in his wings. I hope it will not be long before I shall have the pleasure of in-

forming you of a powerful work among us.

SUMMARY.

The following items are taken from the Boston Recorder:

West India Islands.—In *St. Vincent* the word of the Lord has had free course & been glorified. ‘Thousands in this island are living under the powerful influence of the gospel and these the most degraded of our species.’ Congregations are large, generally crowded, and deeply serious.

In *Tortola*, one hundred members were added to the Methodist Society during the quarter ending in October, many of them, there is reason to believe truly devoted to God. Old members are exemplary, constantly and ardently pursuing that holiness without which no man shall see the Lord. Congregations in town and country continue large. Schools are prosperous.

In *Antigua* the work of the Lord is assuming the aspect of stability. The several congregations at St Johns, Parker and English Harbor are increasing, and a thirst after divine knowledge extending.

In the *Bahamas* the mission has encouragement.—Christians show the fruits of righteousness in their lives.

Female Prayer Meetings.—The native sisters of the church at Serampore have begun to hold prayer meetings from house to house, and a happy revival is visible among the native members, who amount to about 60 persons.

The following brief notices are from the Religious Intelligencer:

The Treasurer of the American Bible Society, acknowledges the receipt of \$2530,08 in the month of February. The issues from the Depository during the same period, were,

Bibles, 2173; Testaments, 1653; total 3826.

There are in England according to a list lately published, 692 Particular or Calvinistic Baptist churches. No one was reconed which was known to be *Arminian*, *Antinomian*, or *Anti-Trinitarian*.

A donation of fifty pounds was lately made by the Rt. Hon. Sir George Rose, to the (English) Methodist Missionary Society. He observed that he made the donation in consideration of the religious instruction which had been imparted to negroes on estates in the West Indies.

—O*O—

FOR THE MISCELLANY.

GOOD FRIDAY.

Awake my lyre—my sleeping lyre,
And strike your noblest string;
No earthly thought, my breast inspire,
The *Death of Christ* I sing.

Oh what a theme for mortal tongue,
To whom his life was giv'n;
But yet so glorious is the song,
'Twould swell the harps of heav'n.

Hark! the last breath of God the Son,
Rises in deep-ton'd cries;
"Tis *Finish'd*," lo! the deed is done;
Th' Eternal Sovereign dies!

The Sun amaz'd his glory veil'd,
In the sad gloom of night,
All nature struck with wonder, hail'd
The long predicted sight.

Joy to the world—the debt we ow'd
Is paid by Jesu's blood:
He bore for us the mighty load—
The dreadful curse of God.

High may the Cross her banners wave,
And num'rous triumphs gain;
Till Christ shall all the nations save,
And glorify his Name.

PILGRIM.

MARRIED—On Thursday the 13th inst. by the Rev. Joshua Williams, Mr. JOHN M'CANDLISH, Merchant of Newville, to Miss MARIA M'CORMICK, daughter of James M'Cormick, Esq. late of this borough.

By the same, on Thursday the 20th inst. Mr. BENJAMIN ALTER, to Miss NANCY LINDSAY, all of this county.

—On Thursday the 13th inst. by the Rev. F. Pringle, Mr. DAVID STERRET, jun. of Mifflin township, to Miss RACHEL WOODBURN, daughter of Mr. James Woodburn, of Dickinson township.

DIED—On Wednesday the 19th inst. at the residence of Mr. David Sterret, in Mifflin township, Miss RACHEL STERRET, daughter of Mr. John Sterret, dec'd, of a lingering illness, which she bore with the resignation and patience of a Christian.

—On the 24th inst. in the 60th year of her age, Mrs. LACY DAVIDSON, relict of John Davidson, Esq. deceased.

Valparaiso, in South America, was destroyed by an Earthquake, on the 19th of November last.

CONDITIONS OF PUBLICATION.

The RELIGIOUS MISCELLANY is published every Friday, at *two dollars* per annum, payable HALF YEARLY in advance.

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Unless notice be given at the end of the term subscribed for, it will be considered a new engagement.

Every 10th copy allowed to efficient and responsible agents.

* * Letters to the editor must be post paid.